

INTERRACIAL REVIEW

A JOURNAL FOR CHRISTIAN DEMOCRACY



HE FOUGHT FOR THE FOUR FREEDOMS

Joseph P. Donnelly, S.J.



GRIEVANCES AND MINORITIES

The Editors



GEORGE WASHINGTON CARVER: A CATHOLIC TRIBUTE



PLAYS AND A POINT OF VIEW

Theophilus Lewis



Editorials



Reviews



Statistics



Castel Gandolfo, Oct. 27 (A.P.). — Pope Pius XII in the first Encyclical of his reign blamed "the denial of God" for leading the world to war and pleaded for peace today.

— *The New York Sun*

SUMMI PONTIFICATUS



The First Encyclical of His Holiness Pope Pius XII



THE ENCYCLICAL, *Summi Pontificatus* HAS BEEN PUBLISHED IN PAMPHLET FORM BY THE AMERICA PRESS AND ARRANGED FOR STUDY CLUBS WITH QUESTIONS AND REFERENCES.

PAMPHLET RATES

50 for \$2.25
100 for \$4.00
1,000 for \$30.00

Postage extra on bulk orders
Single copy: 10 cents by mail

ORDER FROM

THE AMERICA PRESS

53 PARK PLACE

NEW YORK, N. Y.

ST. EMMA INDUSTRIAL & AGRICULTURAL INSTITUTE

ROCK CASTLE, VA.

FOUNDED 1895

*Conducted by the Benedictine Fathers of
St. Vincent Archabbey*

The Institute offers specialized training in Vocational and Industrial courses.

The department of agriculture includes in its program

Stock-Raising — Dairying — Poultry Production — Truck-Farming.

The Trade School offers technical and practical courses in

Auto Mechanics — Baking and Cooking — Leather Work — Masonry — Plumbing and Steam-fitting — Painting — Woodworking.

A four-year standard High School course is given
Military Training, Athletics, Music
Rates Reasonable

For Catalog and further information address

The Rev. Director, O.S.B.

St. Emma I & A Institute, Rock Castle, Va.

XAVIER UNIVERSITY

WASHINGTON AVENUE AND PINE STREET
NEW ORLEANS, LOUISIANA

●
*Conducted by
The Sisters of the Blessed Sacrament*

●
THE UNIVERSITY INCLUDES:

The School of Social Service
The School of Fine Arts
The Pre-Medical School
The College of Liberal Arts
The College of Pharmacy
The School of Education

●
For further information address

THE REGISTRAR

INTERRACIAL REVIEW

Christian Democracy

Christian Democracy rejects artificial inequalities due to racial myths, material greed or physical violence and recognizes only such accidental inequalities as necessarily accompany human life at all times and in all places.

As the objective of the Catholic interracial program, we define Christian Democracy as a society in which the God-given dignity and destiny of every human person is fully recognized, in laws, government, institutions and human conduct.

POSTULATES

- The Catholic Interracial Program has a twofold aim: (1) the combating of race prejudice; (2) the attainment of social justice for the whole social group regardless of race.
- "Nothing does more harm to the progress of Christianity and is more against its spirit than . . . race prejudice amongst Christians. — There is nothing more widely spread in the Christian world."
—*Jacques Maritain*
- "From the evidence on hand today, we cannot scientifically prove that the Nordic or the Negro is superior or inferior, one to the other."
—*Rev. John W. Cooper*
- The interracial problem is the greatest world problem of today. It is the major threat to international peace. In America the interracial problem is one of grave national concern. It is perhaps the biggest problem confronting the Catholic Church in America.
- "Intolerance towards Negroes in the United States is perhaps the acme of the racial intolerance of modern nationalism."
—*Carlton J. H. Hayes*
- The spiritual aspect of the Catholic interracial program flows from the common membership of all races in the Mystical body of Christ and the common expression of this unity in the Church's liturgy.
- Prejudice on the part of Catholic laity is a barrier to the conversion of the Negro and a trial to the new found Faith of the Negro convert.
- We must concede that the natural rights of the Negro are identical in number and sacredness to the rights of white persons."
—*Rev. Francis J. Gilligan, S.T.D.*
- Catholic principles maintaining the equality of all men and upholding the sanctity of the Negro's natural rights, impose upon all Catholics a rule of conduct which must be followed, regardless of any temporary inconveniences, apprehensions or difficulties that may be encountered.

February — 1943

Vol. XV/ No. 2

Editorials

THE PRESIDENT CONSIDERS

THE F.E.C.P.	19
UNUSED MANPOWER	20
RACE IN THE SKY	20
GOOD WILL IS NOT ENOUGH	21

Articles

HE FOUGHT FOR THE FOUR

FREEDOMS	22
----------------	----

Joseph P. Donnelly, S. J.

DR. GEORGE WASHINGTON

CARVER:	23
---------------	----

A Catholic Tribute

GRIEVANCES AND MINORITIES ..	26
------------------------------	----

The Editors

Features

THE INTERRACIAL FIELD	18
THIS MONTH AND NEXT	18
NOTES FROM XAVIER	
UNIVERSITY	21
PLAYS AND A POINT OF VIEW ..	28
INTER-AMERICAN AND	
INTERRACIAL	29
AS YOUTH SEES IT	31
FROM HERE AND THERE	
DURING THE MONTH	32

INTERRACIAL REVIEW

The INTERRACIAL REVIEW is published monthly at 20 Vesey Street, New York, N. Y. Ten cents per copy; one dollar per year.

Entered as second-class matter, November 13, 1934, at the post office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized January 28, 1929.

Address all communications regarding advertising to the INTERRACIAL REVIEW at the above address. Telephone REctor 2-5417.

The Interracial Field

INTERESTING STATISTICS

Number of Negroes in U. S.	13,000,000
Estimated Number of Protestant Negroes ...	5,000,000
Estimated Number of Catholic Negroes	300,000
Estimated Number Unchurched	7,750,000
Number of Negroes Attending Colleges	23,038
Number of Catholic Negro Churches	282
Number of Catholic Negro Schools	263
Negro Enrollment in Catholic Schools	50,000
Priests Engaged in Colored Missions	450
Sisters Engaged in Colored Missions	1,600
Negroes in New York City	478,346
Negroes in Chicago	233,000
Negroes in Philadelphia	219,000
Negroes in Washington	132,068

Southern Collegians Discuss Breakdown of Race Prejudice

"To break down race prejudice is one basic contribution Crusaders should strive to make towards Christian peace in the post-war world," was the theme of the winter meeting of the Louisville College Conference, C.S.M.S., held at Ursuline College, January 17.

Eileen Keeling, President of the Conference and representative of St. Catherine's College, introduced the theme and stressed personal holiness and personal understanding of the world's peoples by the college students of today who will be the future peace makers of tomorrow.

The theme was divided into four subtopics, each one of which was handled by the four colleges in the conference. The discussion "An Understanding of Oriental Civilization; China" was led by Dorothy Ann Lechleiter, Ursuline College, who substituted for the representative of Nazareth College, Bardstown. "An Attempt to Answer the Negro Question in the United States" was discussed by Charlotte Corbett of St. Catherine's Junior College. Sister Theresa Claire, head of the Spanish department of Nazareth College, Louisville, discussed "Spanish Civilization in the Western Hemisphere." Betty Marie Smith of Ursuline College spoke on "Steps Toward the Re-Christianization of Europe."

After each topic was discussed a plan was completed whereby a study of the different races could be continued in each college.

—*The Ursuline*, Ursuline College, Louisville, Ky.

This Month and Next

This month we introduce MR. JOSEPH P. DONNELLY, S.J., of Regis College, Denver, Colo., who contributes an article "He Fought for the Four Freedoms." We hope to receive other contributions from this gifted writer . . . We are indebted to PAUL WILLIAMS, chairman of the Catholic Committee of the South, for permission to publish the "Catholic Tribute to Dr. George Washington Carver."

Catholic Interracial Council's Eighth Anniversary

The eight anniversary of the founding of the Catholic Interracial Council will be observed on Sunday afternoon, February 21, at the DePorres Interracial Center. An Interracial Panel, composed of outstanding authorities on labor problems will discuss: "The Negro and Labor." The following are the participants: Rev. John P. Delaney, S.J., Director, Institute of Social Order; Joseph P. Keenan, Associate Director of Labor Relations, WPB; James B. Carey, Secretary-Treasurer, C.I.O.; Frank R. Crosswaith, Chairman of the Negro Labor Committee.

Vespers and Benediction of the Blessed Sacrament will be celebrated at St. Peter's Church, Barclay St. The Rev. Basil Matthews, O.S.B., will be the officiant. Two choirs, the Schola Cantorum and the Blessed Martin Choral Group will attend.

Thursdays at the Interracial Center

On the third Thursday of each month at 5:15 P. M., the Catholic Laymen's Union sponsor an Interracial Forum. Outstanding speakers participate.

Last month the committee launched the first weekly Thursday afternoon Round Table Meeting at the Center at which tea is served. These gatherings are held every Thursday from 4:30 to 6:30 P.M. (except on the third Thursday of each month). Readers of the *Review* are cordially invited to attend.

BACK NUMBERS AVAILABLE

We can supply back numbers of the *Review* for 1942. Price 10c each—*Ed.*

INTERRACIAL REVIEW

EDITORIAL BOARD

EDWARD E. BEST, M.D.
THOMAS F. DOYLE

THEOPHILUS LEWIS
GEORGE K. HUNTON, Managing Editor

FRANCIS S. MOSELEY
C. G. PAULDING

Editorial & Publication Office

INTERRACIAL REVIEW

20 Vesey Street, New York, N. Y.

Published Monthly by the

Catholic Interracial Council

HAROLD A. STEVENS President
MATHIEU V. BOUTTE 1st Vice President
EDWARD SHERMAN 2nd Vice President

NICHOLAS A. DONNELLY Treasurer
GEORGE K. HUNTON Secretary
EMANUEL A. ROMERO Recorder

BOARD OF DIRECTORS

GERARD L. CARROLL, Chairman
EDWARD E. BEST, M.D.
CHARLES A. BIRMINGHAM
MATHIEU V. BOUTTE
NICHOLAS A. DONNELLY
ARCHIBALD F. GLOVER
HAROLD P. HERMAN
GEORGE K. HUNTON

STEPHEN S. JACKSON
CASWELL P. JOHNSON
REGINALD T. KENNEDY
MAURICE LAVANOUX
THEOPHILUS LEWIS
HARRY McNEILL
FRANCIS S. MOSELEY

REV. JOHN LAFARGE, S.J., Chaplain

JAMES C. O'CONNOR
JOHN J. O'CONNOR
GUICHARD PARRIS
C. G. PAULDING
EMANUEL A. ROMERO
HAROLD A. STEVENS
EDWARD SHERMAN
MACEO A. THOMAS

Vol XV

FEBRUARY, 1943

No. 2

THE PRESIDENT CONSIDERS THE F.E.P.C.,

Highly encouraging is the recent White House announcement that the President has directed Paul V. McNutt, War Manpower Commissioner, to consider "revising and strengthening the powers of the President's Fair Employment Practice Committee." Mr. McNutt is holding conferences with members of the committee and representatives of organizations and groups who have been outspoken in criticism of the indefinite postponement of the hearings of the F.E.P.C. (by the War Manpower Commissioner).

We are glad to be numbered among those urging that the hearings be resumed and calling attention to the unhappy consequences of placing this important tribunal under the direction of the Manpower Commission. Clearly, such a committee could only function—in accordance with its declared purposes—so long as it had the autonomy, prestige and the jurisdiction to hear and determine issues involving employment discrimination, wholly free from departmental direction and control.

Perhaps it was not wholly unfortunate that Commissioner McNutt did exercise authority by ordering the indefinite postponement of pending hearings. It revealed the impairment to the authority of the committee after it was placed under the War Manpower Commission. The structural weakness of the committee—under the restriction of its authority and jurisdiction—has been publicly demonstrated.

We believe that a distinct public service has been rendered by the criticism of the protesting organizations in bringing the issue before the forum of public opinion. The resulting publicity has made clear both the importance and necessity of a tribunal to consider cases of employment discrimination and has shown that such a board must be implemented with proper authority and jurisdiction in order to function effectively.

Now that the President has directed a thorough study with a view to revising and strengthening the F.E.P.C., we are hopeful that it will be removed from

the Manpower Commission and be responsible only to the Chief Executive.

In order to carry out the aims and purposes of a tribunal to encourage fair employment practices we believe that the following points are essential:

1.—The membership of the committee should be of the highest calibre, free from political, sectional or departmental influence or control.

2.—It should be implemented with the necessary jurisdiction and authority to carry out its objectives.

3.—It should have an adequate budget in order to function effectively.

4.—Provision should be made to give proper publicity to the work of the committee to develop public opinion favorable to the cause of fair employment practice.

The practice of refusing employment to competent workers because of race, creed, color or national origin is destructive of national unity and morale, and an impairment of available manpower. It injures the influence of democracy.

On the other hand, the successful functioning of a revitalized F.E.P.C. would help the war effort and add to the prestige of democracy both at home and abroad.

Unused Manpower

The tragic truth that racial and religious discrimination is still a rule rather than an exception in many war industries, was stated by Edward Lawson, acting Examiner in charge of the President's Committee on Fair Employment Practice, speaking at a meeting of the Association of Teachers of Social Studies at the *New York Times* hall last week. Mr. Lawson pointed out, "Many Negroes are barred from positions where their skills could be used, by frivolous hiring requirements or by just plain prejudice."

At a time when there is a critical shortage of manpower, available Negro workers are not being utilized in our war industries. In many cases qualified Negroes are refused employment because of discrimination by employers and unions, or both. Others, requiring short courses in mechanical training, are not enrolled—for the same reason. And, those actually employed are not being up-graded according to their ability.

Such discrimination is inefficient and a grave vio-

lation of human rights. Certainly, available Negro manpower should be absorbed into the war industries before recruiting housewives and mothers.

The right to work is a fundamental Catholic social principle, and one of the inalienable rights of American citizenship. There can be no basis or justification for employment discrimination at any time, certainly not in these perilous times.

Race In The Sky

When a training center for Negro pursuit pilots was established at Tuskegee, Ala., in December, 1940, Negro leaders rejoiced, but kept their fingers crossed. The vision of Negro pilots soaring into action against the Axis was something to enthuse over; but the thought persisted: how far is the Army prepared to discard its traditional discrimination toward the Negro? The question is answered by William H. Hastie, former Federal judge and law school dean, in a statement accompanying his resignation last month as civilian aide to Secretary Stimson.

From the first, Dean Hastie opposed the setting up of a segregated school for the training of Negro pilots. His statement now makes it clear that the Army Air Forces did not want Negro personnel but were willing only to use the Negro as an "experiment" to see what he could do in the aviation field.

Charging that the Air Command is inspired by "wholly unscientific notions that race somehow controls a man's capacity and aptitudes," Dean Hastie reveals that aviation squadrons for enlisted Negroes are doing labor work mostly, while every effort is made to recruit white volunteers for skilled service. Negro volunteers for weather officers, he says, are being turned down and "to date all Negro applicants for appointment as Army service pilots have been rejected."

Dean Hastie sums up: "The tragedy is that by not wanting the Negro in the first place and by doubting his capacity the Air Command has committed itself psychologically to courses of action which themselves become major obstacles to the success of Negroes."

It is rather late in the day to cite scientific findings to prove that the Army Air Forces have not a single scientific or factual leg to stand on so far as its policy of Negro discrimination and segregation is concerned. Dean Hastie's resignation is a challenge, however,

which the intransigent military mind might well ponder. It cannot ignore the obvious and awkward questions that common-sense minds are likely to frame. How can we fight Nazi racialism if we support and encourage this evil ourselves? Why talk about the Four Freedoms when we show no intention of honoring them in our own country? And lastly, to be more specific, hasn't anyone told our military leaders that many Negroes are today piloting planes for the Canadian R. A. F.?

Good Will Is Not Enough

There are plenty of good Americans who would like to see the Negro forever freed from the shackles that continue to bind and oppress him. They have the best will in the world toward a race that still labors under handicaps that are not only undeserved, but wholly out of place in a democratic society.

They act and think kindly, these well-intentioned Americans; but they are to the point of fatuousness if they believe that passive good will is sufficient to overcome the evils they lament. Their attitude is summed up in the words of a popular song: "Just keep on wishing and wishing will make it so."

The hard truth is that the Negro will most likely stay where he is so long as white men and Negroes alike substitute empty wishing for struggle and effort. If interracial goals of justice and equality are to be reached it must be through a policy of constant action and effort. That does not imply an offensive aggressiveness, but patience, persistence and high purpose.

Courage is needed, the kind of steadfastness exemplified by a young white soldier in a Southern city when he refused to vacate a seat he shared with a Negro buddy in a Jim Crow street-car. He was threatened by the motorman and by some white passengers, but would not budge. Obeying a law infinitely higher than any Jim Crow decree, this young American soldier showed what it meant to be a real democrat and a real American.

The total eradication of racialism from American life demands that kind of courage. Let us cherish good will in our hearts; but let us also have that high loyalty to the commands of God that make us ready at any moment to stand shoulder to shoulder with the Negro in testimony to the Faith that is in us.

Notes From XAVIER UNIVERSITY

The First Catholic College for Negro Youth

MID-YEAR COMMENCEMENT

In keeping with the accelerated academic program and in line with the National war effort, Xavier conferred degrees in the initial January convocation of the annual commencement of the University—the sixteenth annual commencement, in the middle of January, 1943. The University Auditorium was temporarily converted into a beautiful chapel for the occasion, and High Mass was sung in keeping with the annual baccalaureate ceremony of the May convocation. The commencement program followed the schedule of the annual summer convocation of commencement, with baccalaureate and conferring of degrees at the same exercise. Four members of the Graduate School of Arts and Sciences received the Master of Arts degree, and twenty-three members of the undergraduate schools and colleges of the University received the Bachelor's degree.

Those graduating from the graduate school were alumni of the undergraduate division of the University. Their thesis represent the finest in research. Sister Mary Boniface Adams, S.N.F., B.A., Thesis: "The Development of Race Consciousness in Negro Poetry"; Miss Berenice Cecillie Allain, A.B., Thesis: "The Rise and Effect of Social Organization in Louisiana During the Reconstruction"; Private Peter Wellington Clark, U.S.A., B.A., Thesis: "A Study of the Poetry of James Weldon Johnson"; Ernest Joseph Wilderson, B.S., Thesis: "Theology in Milton's Paradise Lost"; all natives of New Orleans.

Rev. Geoffrey T. O'Connell, Ph.D., superintendent of schools, Diocese of Natchez, Biloxi, Miss., delivered a very inspiring address to the graduates, and said that "the most distinguished work of the universities of this historic city (New Orleans) is being performed by Xavier." Rev. Edward F. Murphy, S.S.J., Ph.D., dean of the department of Religion and Philosophy at Xavier, was celebrant of the Mass and conferred the degrees.

HE FOUGHT FOR THE FOUR FREEDOMS

By JOSEPH P. DONNELLY, S.J.

This morning, December 23rd, 1942, our college faculty attended the funeral of our first student to die wearing the uniform of our country. I sat in the sanctuary of a church with the rest of the faculty and did honor to the first of our boys to have made the supreme sacrifice. The President of the college preached over the remains. Stalwart soldiers bore the remains into the presence of Christ and placed it before the altar where Walter had often adored the King of kings. The flag of our country decorated our departed. Yes, Walter was fittingly honored and he deserved to have been so treated. He was a near-great in the athletic world. In his studies he had done well. His fellow students had liked and respected him. He wasn't well fixed financially, but his companions held him in high esteem. He had many friends. They liked his wit, his humor, his unfailing good manners. And now he is dead. He died violently, suddenly, from gunshot wounds. A chaplain reached him in time to hear his confession and anoint him. Walter is probably still making merry, still causing mirth. But his death . . . that is something else again.

You see, Walter didn't die from a bullet fired from an enemy gun. The Axis army neither in Lybia nor in the South Seas, saw our first casualty. He never got that far. Walter was a Negro. He died from a bullet fired by an American citizen, on American soil. The Democracies killed Walter. The hand which struck him down is owned by a man with a white face, a man in whose favor the principles of democracy work to their fullest extent. But, not for Walter.

Maybe you'd like to know a little more about this story of Walter. He was one of seven brothers (they were all at his funeral this morning.) When he completed his high school training he applied for entrance in our college, here in the West. He was a Negro. But neither we nor our students (not even their parents) have any heretical prejudices about people with black skin. We believe (as all Catholics profess in theory) in the universality of the doctrine of the Mystical Body of Christ. We always have a few Negroes in our school. We tested Walter's mental ability, found him able to do college work and accepted him. He was, at once, a great success. In

football he was a star back. He rolled up touchdowns with dash and showmanship. He was popular with the rest of the school. They liked him, they kidded him, they had him to their gatherings over cokes, they invited him to dances, they admired his mental ability. He looked in at dances, when invited, but stayed off the floor. He made sure that proprietors of soft drink parlors wouldn't object to his entrance with the rest of the college crowd. He never forgot to be courteous and gentlemanly, even in the inevitable rough-housing in the showers after a victory.

Once, on a football trip, the team stopped at a hotel which had solicited the patronage of the team. Fifty guests are not to be ignored in most college towns. But with Walter as one of the guests, difficulties arose. The manager objected. The team threatened to take the hotel apart, piece by piece, unless the manager apologized for insulting Walter. They were beginning the job, too, when Walter learned of it and asked them to refrain. He accepted the humiliation as few people can. He also saved the school's name. Our school won't quickly forget that because we are located in a rather bigoted area where such a show of vandalism would not have helped our reputation any. Our team, boiling mad, rolled up an astronomical score that day against a team which reflected the attitude of the hotel proprietor. Walter took a terrible mauling that day. His white teammates were angry about it and, as is the way with boys, they saw to it that Walter carried the ball across the goal line on every touchdown, just to rub it in.

Walter was a Junior in college when our country needed him. He enlisted, though probably he would not have been called. He told me that he wanted to get into this war for he hoped that he would aid in the elimination of race-prejudice. He hoped that the record of the colored in the war would be one more step forward. He did very well in the army, too. He rose quickly to a position of authority. He was an excellent soldier. Training as an officer was soon to be his. But it was in the deep South where the whites don't give much, if any, consideration to the Negro. Maybe it would have been wiser if our Government leaders had not placed training camps for Negro soldiers in the South, but they have. And there also they sent Walter. Feeling wasn't good between the

whites and the Negroes wearing the uniform. The whites, they say, went out of their way to show the Negro fellow citizens that the uniform didn't change the relationship of superior and inferior races. I suppose some of the Negro soldiers—maybe from the North—resented the attitude of the Southerners: I wasn't there so I don't know.

A week ago Walter had a furlough. He was going to officers training. We had a long talk when he was home. I found him no longer witty and sunny. He was serious, worried. He said he feared trouble. Incidents had happened, none too pleasant. He had been innocently involved in one. He tried to avoid difficulties by keeping to camp a great deal and out of the way of whites. He hoped that nothing serious would happen. But it did! And Walter was the victim. Two days after his furlough ended, Walter was killed.

This morning, while the President of the college preached over him, I wondered. You see I teach history in our college so I deal a lot in causes, movements, effects, and I am given to musing about things. I taught Walter that secularism and a lot of other isms had violated Christian culture. I also taught him that Catholic principles, if honestly lived, would solve the problems which face the world in which he would live. Well, Walter lived those principles. Maybe he was a martyr for them, who knows.

But now our school is beginning a new session in which I am going to offer a course in the causes of the present war. I will send the students to documents and sources. I will familiarize them with all the books and monographs on the subject, I will have them read papal encyclicals and Government documents. We will discuss various incidents and coincidences. I will try to guide the thinking of my students along lines of democratic ideals. I will even spend time on the Atlantic Charter and the Pope's plan for peace. But Walter will always be in the back of my mind. I will always try to see the white face of the man who ended Walter's life. And I will always wonder whether, when that man buys war bonds or salutes the flag or sings the National Anthem or listens to broadcasts extolling the virtues of democracy, of a free people, of a better world, he will ever realize that he is a hypocrite.

I am only a college professor, one of those people who is traditionally a theorist, an impractical person who has little (they say) real contact with reality. But I still know Walter, and I wonder. A white man killed him. But a white priest said his funeral Mass, a white college president preached his funeral sermon, white men with distinguished academic degrees did him honor. It's all pretty muddled, I think. Did Walter fight for the four freedoms and lose? I hope not.

DR. GEORGE WASHINGTON CARVER: A CATHOLIC TRIBUTE

The following is an excerpt from a memorable radio program broadcast on April 22, 1941, and sponsored by the convention of the Catholic Committee of the South as a tribute to Dr. George Washington Carver.

Mr. Williams: The Catholic Committee of the South and our friends have gathered at this time to honor a great Southerner and a great American. Dr. George Washington Carver, eminent scientist of Tuskegee Institute, Alabama.

It is altogether fitting that we should do so because the Catholic religion, to which most of us here present have the honor and the glory and the grace to belong, by its very nature is universal and, therefore, transcends the ordinary barriers of nationality and race.

Nor should it be surprising to any that the first annual award to an individual who has made a significant contribution to the welfare and progress of the South, should go to one who is not a member of our Faith. We recognize truth wherever it exists—and so too faith, hope and charity, devotion and sacrifice, all of which are exemplified in the life and work of Dr. Carver.

There are today countless human souls who, walking with sincerity in the footsteps of the Lord, belong indeed to the soul of the Church Universal, even

INTERRACIAL REVIEW

though they remain outside her actual membership.

Therefore, whether or not Dr. Carver accepts us, we certainly with unshamed pride accept him and embrace him to ourselves.

Venerable, not so much by years as by the sanctity which comes from living close to the bosom of the Lord, we hail and greet you, Dr. Carver, and offer our congratulations.

Our first speaker will be a man who has dedicated his life to the Negro of the Southland—Father Vincent Warren, of the Society of Saint Joseph, and of Mobile.

Father Warren: In the mysterious ways of God, after twenty-six years as a Catholic priest, years spent in the interest of his race, I come today representing the Catholic Committee of the South to give an appreciation of Dr. George Washington Carver.

The Catholic Committee of the South in convention gathered in the city of Birmingham, Alabama, today honors one such man, in the person of Dr. George Washington Carver, Negro scientist of Tuskegee Institute, the world famous chemist, painter, musician, and philosopher.

"Stranger than fiction, more romantic than a novel, the life story of this famous Negro is both gripping and appealing." Thus spoke *The Chemist*, official publication of the Institute of American Chemists, in October, 1936.

The life of Dr. Carver is the story of trials and tribulations, the hardships and sufferings of a slave child, the privations of a young student, and the growing achievements of the master chemist.

Born of slave parents at Diamond Grove, Missouri, in 1864, Dr. Carver received his high school training at Minneapolis, Kansas; attended Simpson College, Indianola, Iowa; received his degree, Bachelor of Science in Agriculture, at Iowa State College in 1894; his Master's degree at the same college in 1896, and served on the faculty of the same institution.

He came to Tuskegee Institute in 1896, where he became Director of Agriculture. The same year, by an act of Legislature, Alabama established a station of research and experiment and Dr. Carver was appointed its director. In 1916 the Royal Society of Arts, London, elected him to a fellowship. 1921 saw him before the Congressional Ways and Means Committee. In 1923 he was awarded the Spingarn Medal.

Simpson College conferred on him the degree of Doctor of Science in 1928. The United States Department of Agriculture appointed him Collaborator in the mycology and plant disease survey in 1935, and in 1939 the Roosevelt Medal for Distinguished Service in Science was awarded him.

Born as he was on a Missouri plantation, the name Carver comes to him—as was the custom with slaves—from the owner, Moses Carver. During the last years of the War between the States, he and his mother were seized by a band of raiders and carried into Arkansas. Moses Carver, the owner, sent out searchers. When the raiders were found, the mother had disappeared, never to be found. The child was released in exchange for a race-horse valued at three hundred dollars.

He was a weak child. His master kept him about the house, performing light tasks. He was permitted to spend much time in the woods where he became acquainted with insect life, and developed a love for plants and flowers. He manifested a remarkable aptitude in dealing with plants, and at an early age showed real skill in caring for and protecting them from insects and disease. He was known as "the plant doctor."

"Today," says the *Charlotte Observer*, of Charlotte, North Carolina, "Dr. Carver is recognized as one of the world's greatest agricultural scientists. He has come to the aid of the South, and built up its peanut crop from almost nothing to the point where it is valued today at some sixty millions of dollars a year."

His by-products from the peanut now number about three hundred, while he has developed from the soy-bean and the sweet potato about one hundred products.

Through his process cotton can be used in building new roads. Figuring forty bales of cotton to one mile of road, it is estimated that if it were used in the building of roads the South's surplus cotton could be absorbed.

His peanut oil has helped in the treatment of the effects of infantile paralysis.

Dr. Carver has produced from the humble peanut, dye, soap, face powder, coffee, pickles, insulating board, oils, ice cream, sherbet, ink, milk, rubber, and breakfast food.

From the clays of Alabama he has developed face powder, pigments, paints, stains.

INTERRACIAL REVIEW

From the sweet potato he has produced 118 products, come of which are starch, tapioca, flour, mock coconut, syrup, breakfast foods, stains, crystallized sugar, mucilage, ink.

Scarcely two weeks ago this great scientist presented to the dental division of the John A. Andrew Clinical Society a new drug for the treatment of pyorrhea. This new drug he developed from a formula which has the persimmon as its base.

All this gives us an idea and an appreciation of the tremendous work of the now world-famous creative scientist and achiever, Dr. Carver—a man who receives no commercial return from his work, a man deeply religious, a painter, a musician, and a benefactor of mankind.

The Catholic Committee of the South salutes you today, Dr. Carver, and in its name we say to you what J. T. Hardwick of Atlanta, Georgia, wrote of you: "You are a great soul, uniting the souls and races of men."

God bless you! God grant you the blessings He bestows on those who make other men happy!

Mr. Williams: The citation will be presented and a word of greeting extended by His Excellency, the Most Rev. Thomas J. Toolen, Bishop of Mobile.

Bishop Toolen: It is an honor and a privilege to present to Dr. George Washington Carver this testimonial from the Catholic Committee of the South.

No one has labored harder or accomplished more for the Negro of the South than Dr. Carver and now, in the evening of life, he begins to see that his labor of love and his life of sacrifices have not been in vain. A man of his talent and ability might have attained eminence as a professor in some famed university, but he was not seeking honor and glory. He chose instead to devote his life to the service of mankind and particularly to the service of his own people.

Many well-deserved honors have been heaped upon Dr. Carver in our own country and abroad, but it is to the Southland that he has given his time, his labor and his life. The pride with which his own people regard him is shared by the people of the South, irrespective of race or creed, who love and respect him for the sacrifices he has made. Yes, he has known suffering and privation, but they have not embittered him; rather have they brought him nearer to God and His saints. The great commandments of the law—

love of God and love of neighbor—are well exemplified in the life of this great gentleman and great scientist of Tuskegee Institute. In the name of the Catholic Committee of the South, permit me to extend to you, Dr. Carver, this testimonial plaque of esteem and love and honor with the following inscription:

DR. GEORGE WASHINGTON CARVER

a great American, who was born a slave, but has spent his every year freeing the minds of his countrymen of all that makes for intolerance, misunderstanding, un-Americanism.

A genius in the laboratory, a father to his people, an inspiration to his fellow-man, he has enriched the life of every American with uncounted inventions and good deeds, without enriching himself as well he deserved.

All who admire staunch faith when clouds are darkest, who commend brilliant achievement cloaked in Christlike humility, who thrill at courage amid the most overwhelming odds, must be inspired by his example and leadership.

In token of his unique accomplishments and exalted character, this citation is presented by the Catholic Committee of the South, in convention assembled at Birmingham, Alabama, to

Dr. George Washington Carver on this twenty-second day of April, nineteen hundred and forty-one.

Mr. Williams: We take you now to Tuskegee Institute, where Dr. Carver will respond to the citation. The next voice will be that of Dr. Carver.

Dr. Carver: There are times and occasions when there seem to be no words with which to express the real meaning of the heart in its fullness. I find myself in that condition at this very moment. Why I should be so signally honored is more than I can figure out. I have just endeavored to do my little bit in the world as fast and as squarely as the great Creator of all things gave me life and strength.

Your Church, in its own way, has always been a source of information and inspiration for the chief emphasis it places on man and his ideals. In accepting this beautiful and significant tribute, I want you to know that it places an additional responsibility upon me to prove myself worthy of such honor in the future than has been possible for me in the past.

With all my heart I thank you.

GRIEVANCES AND MINORITIES

By THE EDITORS

White friends of the Negro in the South have a very real and genuine grievance against badly informed and supercilious Northerners who are ignorant of their very existence. White men and women can be found in every State and every city of the South whose interest in the Negro and his welfare—educational, economic, spiritual—is deep, real and thoroughly self-sacrificing. No person in the North who undertakes to promote a better understanding for the Negro, be he white or colored, can claim to be fully informed if he is not familiar with this side of the story of Negro-white relations in the United States. Not least among these Southern white friends of the Negro are the Catholic priests and nuns and Brothers who, along with clergy and Sisters of the colored race, are laboring for the Negro under tremendous difficulties and frequent cruel misunderstandings from the less charitably minded white population around them. When the skirts of the more prejudiced Southern element have been drawn away from you it is not pleasant to find that other regions of the country refuse even to acknowledge your existence.

These same white friends of the Negro in the South have another grievance. It is against those who fail to recognize that a great mass of economic and social retardation experienced by the Negro in the South is something which he shares with the white man. White and colored alike in the South have been ruthlessly exploited by Northern financial and industrial interests. Ex-master and ex-slave both have had to face a cruel problem of poverty, and the lot of both races and groups is a common lot today. To the white Southerners, therefore, there appears something inconsistent in the attitude of the well-advantaged person who reproaches him for his racial prejudices and inhibitions yet shows a complete indifference to the South's attempt to lift itself out of its agrarian plight, the havoc wrought by absentee land ownership and land exploitation. If he lives in a neighborhood where wealthy Northerners have brought up the old Southern estates and plantations, he notes that the newcomers immediately take for granted the most vicious assumptions of outright race prejudice.

Negro leaders in the South, likewise, may betray from time to time a certain resentment against members of their own group who take a strongly critical

attitude yet are not exposed to the particular battle-front where they have been struggling against heavy odds for educational or economic advancement.

Under the stress of these grievances, white friends of the Negro in the South occasionally lapse, like Virginius Dabney in the January *Atlantic*, into reproaches or generalizations which are intended to pour oil on troubled waters, but which in reality merely add fuel to the flame.

It is the very fact that Mr. Dabney sees so clearly the poverty element in the Southern situation, the element which Northerners so blandly ignore, that makes it important to note the misleading character of some of his assertions.

NO BETTER IN THE NORTH

Mr. Dabney, in the article just mentioned, raises the point that the North has not succeeded any better than the South in "solving the Negro problem." Why, then, would be the conclusion, should any criticism be leveled against the South?

To this reproach there are but two very obvious answers.

(1) The mere problem of poverty, as poverty, is the same in the North as in the South, except that the South has more of it. This "problem," as has just been observed, is simply an ordinary human problem: the problem of livelihood, opportunity, education, spiritual advancement, and other forms of human progress. Toward this end, the charity, the philanthropy, the intelligence of the South, often out of its scant resources, have made contributions which put to shame the indifference and laissez-faire toward the Negro that is found in the North.

In point of numbers we believe there are more men and women actively concerned for the ordinary human problems of the Negro in the South than in the Northern and Western States. Mr. Dabney, therefore, is justified in asking the Northerner "What have you, with your wealth and vast resources, done to aid the Negro sharecropper; the struggling Negro farmer; to educate the masses in our Southern cities; to build up business and cooperatives and economic self-reliance in the South? You have invested your wealth

in our cheap labor. You have occupied our pleasure resorts and done little or nothing for the Negroes in our midst."

(2) But Mr. Dabney, and those who talk like him, are definitely not justified when or if they reproach the North for attempting to find a "solution"—not for the Negro's own human "problem" of poverty but for a quite different thing, the so-called "Negro problem," which is none other than a euphemism for the problem of racial prejudice.

Southern interracialists have become aware of the terrible handicaps which the inhuman "Negro Problem" (the race-ideology factor) places against a wide-scale, effective, bona fide solution of the entirely human "Negro's problem" of poverty and retardation. As has been said repeatedly, from the days of Booker T. Washington to our own time, it is not the Negro alone who suffers from discrimination, but the white man as well, or even more. It strangles the best work of the educator, the rural-life worker, the economist, the pastor of souls, and the chains it imposes upon the activity of the Negro's sincere friends in the South—and, we repeat, they are numerous—are heavy ones, and none are so vehement in acknowledging it as the Southerners themselves, when they speak their mind.

To say that this harmful racialism is by no means confined to Alabama or Mississippi, but is found rampant in Detroit or Kansas City, in Portland, Oregon, or in Boston itself, is merely to state an obvious truth. Race prejudice in the United States knows no sectional boundaries. But race prejudice manifested in certain contacts or departments of life is quite a different affair from such prejudice crystalized into rigid legal and social procedure, and affecting personal security of life and limb.

The wide diffusion of race prejudice, however, is no argument against the effort of any one section to cure it. If the North or any part of the country succeeds in finding its own way to rid society of this evil, then other places can afford to be thankful that at least there are some localities where the evil does not prevail. It means that in the regions where headway against race prejudice has been made, the coast is free for an intelligent and unhampered Negro leadership, working in harmony with the best white leadership, to deal constructively with the real human problems of the Negro. Says the Saviour: "Is thine eye evil because mine is good?" The cleaner and

more persistent is the North's record in the matter of conquering race prejudice, the more strength will be afforded to those who are laboring to eliminate it in the South.

AGGRESSIVE MINORITIES

Speaking at Hampton Institute, Virginia, on Founder's Day, January 31, of the year 1942, William Hands Meacham, Virginia's parole commissioner, and a Hampton trustee, urged American Negroes to ally themselves with the social movement in which they could have the support of the white race, rather than to rely on "aggressive minorities" in seeking their goals.

Mr. Meacham welcomed the advance in Negro education from about 15 percent of the Negro children in the South of twenty-five years ago, to "nearer 85 percent" attending school today. He welcomed the opening of the doors of opportunity through the war to Negroes and hope of lessening pressure on the job resources after the war. He was glad to know the National Resources Board and other agencies were working on plans to help the men coming home from overseas.

In the light of what has been said in preceding paragraphs, it is plain that Mr. Meacham is entirely correct in assuming that the Negro cannot reach "his goals" solely by the unsupported aid of "aggressive minorities." The Negro's goal in addition to breaking down race prejudice, is exactly the same as that of every other American citizen: full integration into the country's life and full share in the Nations' progress. Left to their own unaided resources all the "aggressive minorities" in the world are powerless to produce such an integration. It can only result from the combined efforts of the Negro himself and all the civil and private agencies of the country, over a considerable period of time, and uninhibited by false and belittling ideas as to his true status as a citizen.

The Negro, in common with every other American citizen, must, however, rely upon many an "aggressive minority" to start these agencies moving on his behalf, to stimulate their endeavors, and to battle with the anti-social forces which prevent his advancement and close the doors of opportunity. This is not utopianism, nor is it radicalism or any other *ism*, it is mere common sense.

Hampton Institute itself would never have come into

being, and Mr. Meacham would not be one of its trustees—and, from all accounts, an able and devoted trustee—if a very small and very aggressive “minority,” of General Armstrong and his handful of associates, had not agitated long ago for its establishment.

Negro education would not stand where it is today, there would not have even been the 15 percent of twenty-five years ago, nor the 85 percent of today, had not the plight of Negro education been consistently brought to light by other “aggressive minorities.”

The doors of opportunity would not be opened in the manner that Mr. Meacham so rightly welcomes, had not aggressive minorities agitated for Executive Order 8802, had not discriminations and injustices been investigated, systematically reported and complained about.

There are minorities which aggress merely for the

sake of aggressing; for purposes of personal political advantage; which are self-seeking and abandon their proteges when they find no more to seek for themselves. But the uselessness or the harmfulness of such cannot blind us to the fact that the inconveniences of such agitation cannot be removed by merely deploing its existence. The only cure for the wrong remedies is the right remedy. The Negro endures prejudice patiently. But he is patient only when he sees or thinks he foresees an end to be in sight. When the Negro is convinced that those who profess their friendship for him are determined sooner or later to put a terminus to Jim Crow's persistent reign, and never to relax in their well considered efforts to that end, then he will feel confidence that there is hope for the attainment of his goals; then there will be less reason for the “aggressive minorities.”

PLAYS And A Point Of View By THEOPHILUS LEWIS



A CANDID CAMERA SHOT OF THE NATION-BUILDERS

A conspicuous indication of our national health is the growing tendency among stage and screen writers to dramatize outstanding characters of American history. John Brown, General Custer, Wild Bill Hickock and Andrew Johnson, not to mention numerous second string characters of history, have been lionized on the screen, while Thaddeus Stevens has appeared in pictures twice, both times cast in the villain's role. There is a remote possibility, as Hollywood is at long last becoming color conscious, that the film czars will eventually dramatize the career of Frederick Douglass.

Abe Lincoln has appeared several times on both stage and screen, once dramatized by a foreigner, or, to say it more tactfully, by one of our English cousins. General Grant, Robert E. Lee, Stonewall Jackson and W. T. (War-is-hell) Sherman, good Americans all, have been skipped by stage and screen writers up to now, but they have not overlooked Jesse James. The Missouri Robinhood was the hero of a play a couple of years back, and the play was conscientiously reviewed on this page by yours truly when he was paying more attention to the first word of the standing caption.

So far as I am aware, no playwright has ever presumed to

present a full length dramatization of the sacred person of George Washington. Marc Connolly presented God on the stage, and even took the liberty of showing Him in a humorous light. But no playwright has ever had the temerity to dramatize Washington—meaning George, not Booker T.

Sidney Kingsley's “The Patriots” breaks the ice. In Mr. Kingsley's play, Washington is one of the triumvirate of founding fathers who created the political traditions that have shaped the subsequent course of the Nation. The other two members of the trio are Alexander Hamilton and Thomas Jefferson. Jefferson steals the show, just as he dominated the revolutionary ideology prevalent in the Nation's infancy and has dominated American political thought down through the decades.

The story covers the ten-year period from 1790, when Jefferson, who had been our Minister to France, returned to America to assume the duties of State until he became President in 1800. The action describes the continual clashes of Jefferson while both were members of Washington's cabinet. It is an edifying, and, at times, humorous, close-up of the Nation-builders at work, men who were drawing the blueprint while erecting the structure of the Nation, disputing over every detail of both the plan and the method of construction.

Jefferson, all things considered, was probably the greatest of our Presidents. He was such a marvel of a man that it would be difficult to condense his life into a single play, unless it were one of those mammoth dramas like Shaw's “Back to Methuselah.” Mr. Kingsley has given us an interesting candid camera shot of the third President, grouped with Washington and Hamilton. It is a good study of the political Jefferson, with his other qualities, mainly his inventive talent, only hinted at. Some day, I hope, Mr. Kingsley, or some other dramatist, will get around to writing a three dimension play, or, rather, since the man was so vast, several

plays about Jefferson. While waiting for that great drama, one can hardly spend two hours more profitably than by sitting in on "The Patriots."

The acting company is so competent that mentioning names would be only a matter of courtesy. Just two honorable mentions seem about the proper ration for this review. Raymond Edward Johnson is grand as Jefferson. Juano, formerly Juan, Hernandez, a Negro actor of stage and radio experience, does a good job as Jefferson's man Friday. The producers are The Playwrights' Company and Rowland Stebbins.

Burns Mantle says the Blackfriars' is his favorite little theatre and I am almost persuaded that it is the most original and challenging amateur stage since the early days of the Theater Guild. All the plays produced by the Friars in their brief tenure just off Broadway have been good; at least two were better than good, and one, for my money, was excellent.

"Tinker's Dam," the Friars' most recent offering, is another good play. It probably would not be a smash hit on Broadway, or even survive the eight weeks required to give the producer an even break for his investment. Which is proof that Broadway audiences cannot be depended on to recognize a sound piece of drama when they see it.

The author is Andrew Hawke, and his play, written in the form of a fantasy, is a discussion of the riddle of the universe—of how we got here, and why; and where we are going. This is a theme which would provide a stimulating evening in the theater for an audience with a little acquaintance with philosophy, but, unhappily, there are few such audiences extant. A public which has learned "science" exclusively from the Sunday supplements, taking it for granted that we are here because we are here, that we don't know where we're going but we're on our way, will hardly care a tinker's damn about "Tinker's Dam."

There seems to be, however, a tiny audience with faith and intelligence, and the Friars have found that audience. That handful of the elite were regaled with a dramatic banquet seldom enjoyed in the showhouses ten blocks removed. There are soft spots in Mr. Hawke's argument, there are times when he is too naive and other moments when he begs the question. But his main thesis is sound, and would be meat for extended discussion far into the night if ours were an intelligent instead of a merely literate generation.

Coming down to details, Mr. Hawke has written a sensible, even a provocative play, except for the Mother Goose title of his final act, which may not be his fault but the fault of the program editor. It is my private belief that Heaven is not really the Land of Heart's Desire, but the land of reality, which may be merely a small difference between the author's terminology and mine. Otherwise, "Tinker's Dam" is strictly kosher. One may agree or disagree with the author's points, but he always makes common sense.

There is mordant satire in the scene of The Land of No Reason for Things. In the scene which describes the Land of Vicious Circles the satire becomes even more acid. Do I like it, or do I like it?

On the acting side, performances were so uniformly above

par, naming names is a bit embarrassing. I am inclined to think the "Tinker's Dam" company was the best cast ever assembled by the Friars, and my choices for honorable mention are more sentimental than rational. Gerald Buckley makes a swell job of the tinker. John Huntington's Mr. Sun gave me a friendlier feeling toward the benevolent star which makes our grains and vegetables grow while feeding our bodies with vitamin D. James Gannon's interpretation of the warrior about to step off into the unknown was an authentic portrayal of the kind of soldier I was some twenty odd years ago, and Peggy Wynne was just perfect in the role of Sally, reminding me of the wooman I left behind me, a replica of the girl every soldier hopes to come home to. Lawrence Fletcher, the confused modern, and Dorothy Steele, the eternal sweetheart, gave performances beyond improvement. Dori Clark's Mr. Sheep was a standout. Three child characters were adequately portrayed by Patsy O'Shea, Jackie Ayers and Selma Lewis. Miss O'Shea, a repeater in Blackfriars' productions, has achieved an eloquence of speech and gesture that indicates the rising of a future star in the theatrical firmament. Robert Hayward was persuasive as the scientist who discovers the fallibility of science, and H. E. Currier, the Ph.D., represented the cocksureness of contemporary skepticism with the proper touch of arrogance. George Spelvin, Alix Taran, Marjorie Peggs, Eileen Heckert and John Resene were efficient in contributory parts. Denis Gurney maintained his usual competence in directing the production.

Rather late, it occurs to me that I have violated a canon of critical etiquette, mentioning members of the supporting cast ahead of the leads. Well, I said I was rating performances from sentiment, didn't I?

Inter-American and Interracial

By JOHN J. O'CONNOR



Since men are brothers in God, international collaboration and interracial collaboration must be the twin foundation of a new world order.

Our sincere thanks to Dr. Arthur G. Falls of Chicago and other friends whose generosity has made possible the sending of a year's subscription of *Interracial Review* to Catholic leaders in Latin America.

We wish also to express our grateful appreciation to Senor Raul Maestri, Sub-Director of *Diario de la Marina*, Havana. Cuba, for his very cordial letter. We quote one brief sent-

INTERRACIAL REVIEW

ence: "Comparto con toda sinceridad y calor los puntos de vista que usted manifiesta en su carta, y modesamente ratifico mi voluntad de servicio a este alto fin. In other words, Senor Maestri, one of the most distinguished journalists in Latin America, indorses the *Review's* Inter-American and Interracial Program.

In communicating with Senor Maestri, we made a grievous mistake. We cite it as an object lesson to other North Americans who may one day wish to collaborate with Latin Americans in the essential task of building a new order that will be spiritualized, just, and faithful to the Encyclicals. Our letter to Dr. Maestri was in English. This was a grave discourtesy, as all Latin Americans should be addressed in either Spanish or Portuguese. In the future, if Dr. Maestri will pardon our former stupidity, we will write him in Spanish. He, in turn, will most certainly reply to us in English. And that is as it should be.

We must find time, somehow, to brush up on our Spanish. The trouble with most of us is that we know a little Spanish, French, German and Italian. But we haven't really mastered any foreign language. What a pity! It seems fairly obvious, for example, that there isn't going to be much Christian collaboration in the New World if we are unable to understand what our Latin American neighbors are trying to say to us.

Incidentally, radio is a big help these days. The program, "Let's learn Spanish," heard at 5:30 P. M. on Monday, Wednesday and Friday over WQXR is well worth while.

The importance of such a program was underscored recently by the arrival in this country of Captain Amilcar Dutra, director of the radio division of the Brazilian Government's Department of Information and Press. If radio could do nothing else, Captain Dutra said, perhaps it might help to lower the basic barrier to real Pan-American unity—the problem of languages.

THUMBS DOWN ON RACISM

Two important statements, just received in this country, indicate the energy with which Latin American countries are fighting the scourge of racism.

The first declaration, emanating from the Inter-American Judicial Committee at Rio de Janeiro and emphasizing the adherence of the American Republics to fundamental principles of international law, has been submitted to the Governing Board of the Pan American Union in Washington. The report will be transmitted to the twenty-one American Governments for approval and will be signed on April 14, Pan American Day.

The first article of the report states:

"No distinction is recognized between the moral law as applied to individual citizens and to nations. There is but one single standard of conduct between nation and nation and between man and man. The development of international law should be marked by the gradual extension to nations of the obligations recognized as binding between individual citizens.

"Hence no nation may claim to be exempt from the observance of the moral law on the ground of political, economic or racial supremacy or of a particular national culture which it believes to be inherently superior to that of other States."

The second declaration which condemned racism in emphatic terms was the joint Pastoral Letter issued by the Argentine Hierarchy last December.

The Pastoral Letter first gave the timeless Christian formula for peace—international peace, interracial peace: "A new humanity must arise, purified in blood and taught by sorrow, because the alternative is either to strive to rise again to the heights, or to perish. And as attaining the heights is not possible save with Christ and in Christ, humanity must embrace Christ anew, returning to Him, disabused, humbled and repentant, like the prodigal in the Gospel. In Him will be found harmony which is possible only in truth and good; and with harmony and unity, peace will be recovered."

Having proclaimed the truth, the seven Archbishops and fifteen Bishops of Argentina next denounced five contemporary errors.

"With the Church," they declared, "we condemn Liberalism that leads nations to dissolution and anarchy through an abuse of the liberty that tutored it. We condemn Socialism and Communism which are the negation of the whole dogma and morals of Christianity. We condemn totalitarianism in all its forms because it attacks human dignity, despoiling man of the essential gift of his liberty, and materialistic racism which is a negation of the whole spiritual order."

MALARIA

The Office of War Information has just sent us some interesting material on the oldest known human disease—a disease with a higher sickness and death rate than any other. Called by various names—swamp fever, jungle fever, hill fever—malaria always has been a health problem in our Southern States where today there is a permanent reservoir of at least two million cases. Furthermore, a recent survey revealed that malaria control is definitely needed in ninety-three areas within Continental United States where service men and defense workers will be located. Beginning in April, the United States Public Health Service will direct the most intensive malaria-control campaign this country has ever organized.

In Latin America an extensive health and sanitation program has already been inaugurated, in cooperation with the Office of the Coordinator of Inter-American Affairs. In Brazil, for example, malaria control activities are in progress in twenty-three areas. Other medical missions have been assigned to Peru, Bolivia, Ecuador, Costa Rica, El Salvador, Guatemala, Haiti, Honduras, Nicaragua and Paraguay, on request from these countries. Latin American and United States specialists are fighting shoulder to shoulder against the disease for which there is no actual "preventive."

Malaria and other diseases know no racial or national boundaries. Indeed, modern fast boats and airplanes have streamlined the passage of disease germs, allowing them to leap from one country to another in a matter of hours. We simply cannot be indifferent any longer to health conditions among minority racial groups either in our country, in Latin America, or in any other part of the world.

AS YOUTH SEES IT

EDITED BY YOUTH

XAVIER UNIVERSITY

The problem of affording the Negro complete and normal educational opportunities has nowhere been more admirably solved than at Xavier University. It combines the great educational facilities of our American system with the essentials of Catholic education—a combination which must produce not only better Americans but better world-citizens, citizens who will be well able to take up the cudgels of peace and charity and build a better tomorrow.

* * * * *

We have grown accustomed to the regular appearance of news items about Xavier which appear in this magazine, but these items, through their necessary briefness, afford only a scant picture of the real and live functioning of this University.

If we take up the monthly copies of the Xavier newspaper, *The Xavier Herald*, we cannot but remark how like the college paper of any other American Catholic College it is. Its pages abound in the little, chatty news-bits about college events which can be found in any college newspaper and, more important, they are marked by that deep-thoughted Catholic approach which gives eternal value to even the most casual college activity.

* * * * *

Leafing through some of the issues of the *Herald*, one may achieve a panoramic view of the completeness of life as it is lived in this student-society.

On December 14, 15 and 16 Xavier's Music Department presented Gounod's "Faust", a production which was received with wide acclaim . . . On December 13, at St. Louis Cathedral, a group of about forty young men and women from Xavier were received into the Sodality of Our Lady . . . Just before Christmas, Xavier played host to fifty colored soldiers . . . On December 12th, the Xavier Alumni Association celebrates its twenty-fifth Anniversary . . . A Novena ending on the Feast of their patron, St. Francis Xavier, was offered up by Xavierites for the cause of World Peace.

One finds, too, a number of interesting columns: An "Exchange Department" in which comments are made on the publications of other colleges; that thoroughly American feature, the "Sports" page, with its enthusiastic accounts of college athletic events; a timely "Latin-American Quiz"; a "History Bulletin," giving little-known or neglected historical facts; a "Book-Lovers Corner," with its library news; an admirable little series of short book reviews; and an editorial column, clear-sighted, practical, and truly Catholic in its expression.

In addition to all this, we find occasional short-short-stories, news items about Xavierites past and present, and instructive articles by Faculty members. War and the war effort receive ample share of the news space.

* * * * *

It is at once apparent that Xavier University is in every true sense of the term "a living organism." It is, as much as any other college of today, undergoing the transformation natural to any organization in war time, but it is not losing its sense of balance, it is not discarding things of permanent value for the impermanent. One may expect much of the graduates of such an educational system.

* * * * *

Yet one fact must be faced: Xavier is only *one* Catholic University for the education of Negro youth. It cannot hope to take care of the Needs of Negro education. It is a most worthy pioneers example. In the South—where segregated education is required by law—there should be *more* Universities like it. Every Negro boy and girl in this country should have the opportunity for such an education should he so desire . . . an education based upon the principles of Christian Ethics without which there can be no sane tomorrow.

Even with the help of the admirable secular Negro colleges and universities, there are lamentably few opportunities for the Negro to attend educational institutes where he may live the academic life with full and comprehensive scope embracing the religious, cultural and social aspects of his life.

And why? The Negro is expected to cope with the same social and civic problems as the white man. The Negro fights together with the white man on the battlefield. He struggles, together with the white man, in times of economic chaos. He is expected to participate in the war efforts on the home front, to the same degree as the white man. He is to be part of the peaceful tomorrow for which we are all working. Since these things are so, the Negro should be trained, as we are trained, as the fortunate Xavierites are trained, to an understanding of essential values. He should be armed, through the wisdom of Christian training, with a clear perspective and a determination to help America maintain the boundary lines of moral freedom. This realization requires training: it is not born in us.

* * * * *

Therefore, while we are amazed and gratified by the achievements of Xavier University in the field of Negro education, we shall be doing her no honor if we fail to realize the necessity for more such Universities in the South where, each year, more Negroes are preparing for college. The founders of Xavier intended her to be a beacon light whereby future educators would be led along the same road to establish other such institutions. So far, she stands almost alone. Surely, there are some Catholic educators who could follow in her footsteps.

—MARGARET MCCORMACK

FROM HERE AND THERE DURING THE MONTH

● SOUTHERN WAR LABOR CONFERENCE FOR EQUAL RIGHTS IN EMPLOYMENT

Atlanta, Ga.—The Southern War Labor Conference, held here January 16 and 17, with 3,000 to 4,000 A. F. of L. labor leaders from the South in attendance, adopted at its close a policy to report on labor conditions which declared "there should be a condition of absolute equal rights on jobs and job opportunities without any discrimination whatsoever between the workers on account of race, creed, or color."

President William Green of the AFL attended the conference and in his major speech assured the delegates that "labor will make its voice heard at the conference tables after the war in a clarion call for enduring peace." He said the AFL would support the President's social security program "to the limit of its powers," and will "never let up the fight until it becomes the law of the land."

Labor's cooperation, and its representation in the war efforts, were outlined in speeches by Director James H. Landis of the Office of Civilian Defense, Director Lund of the WPB's Labor Production Division, Deputy Chairman Fowler Harper of the War Manpower Commission, and others.

The conference's statements of policy attacked the poll tax as "a contradiction in a democracy," and urged the AFL to continue its fight for repeal of the poll tax as a condition for voting.

It approved the AFL's no-strike policy, asserted that no "adverse" labor legislation and no compulsory legislation was needed to obtain labor's cooperation in the war, and assailed sub-standard wages.

● 14 NEGROES ARE AMONG 57 TO GET ARMY COMMISSIONS

London, Feb. 3—Fourteen Negroes received commissions today as officers of the United States and won the plaudits of Major Gen. Russell P. Hartle, deputy commander of the American Forces in the United Kingdom. They were the first group of Negroes to pass through Officers Candidates School in this country. Diplomas and commissions were presented also to forty-three other successful candidates.

Addressing the Negroes, General Hartle said:

"You are a credit to that great section of our nation which is making an ever-increasing contribution to the war."

To the entire body of new officers the general said:

"We are going to meet a tough, well-armed and well-disciplined foe, and we must strive for perfection. We must make a maximum effort in training for combat. Our sole objective is success in battle, and our enemy must not be underestimated."—*New York Times*.

● CHICAGO BUS COMPANY TO HIRE NEGRO DRIVERS

Chicago—That Chicago buses will soon be operated by Negro drivers was indicated recently when the Chicago Motor Coach company signed a written agreement with the All-Chicago Committee Against Discrimination that 50 colored drivers be employed.

The agreement is regarded in labor and civil rights circles as an important advance in the long fight to secure employment for Negroes in the transportation industry here in jobs other than of menials.

● CLERGYMEN MEMORIALIZE FDR ON EXECUTIVE ORDER

Leading clergymen of the Protestant, Catholic and Jewish faiths have joined in a memorial to re-affirm Executive Order 8802 forbidding race discrimination in war industry, to reconstitute the Fair Employment Practice Committee, remove it from the jurisdiction of War Manpower Commission, and to re-schedule the public hearings which Mr. McNutt ordered postponed indefinitely.

"There can be no second-class economic citizenship, no ceiling of color or creed in the defense of democracy," declares the memorial which urges that the F.E.P.C. be given independent status answerable only to the Chief Executive, that it be vested with adequate powers for the enforcement of its rulings, and that public hearings be held as an essential part of the procedure.

● "WHITE GENTILES" INVADE CHICAGO, SEEK MEMBERS FOR KLAN LODGE

Chicago, Jan. 14—(ANP)—It was learned this week that the United States district attorney, J. Albert Woll, was studying circulars distributed here by the Ku Klux Klan, appealing to "morally sound" Americans to join the organization. The circulars were dispatched from Dallas, but were distributed from an undisclosed local source.

"My attention has been called to this situation," said Woll, "and it will be watched closely by my office."

● PRESIDENT ORDERS REVISION OF FAIR EMPLOYMENT COMMITTEE

Washington—(ANP)—President Roosevelt ordered Paul V. McNutt, chairman of the War Manpower Commission, on Thursday, February 4, to call a conference to revise and strengthen the power and scope of the President's Fair Employment Practice Committee.

To the conference, the President suggested, would be called persons opposed to discriminatory practices in war industries.

The President also stated that "when the machinery has been established to meet the problems," the committee would hold hearings on discriminations practiced by the railroad companies of the nation. He said that other cases that have been delayed also would be continued.

INTERRACIAL REVIEW

The railroad hearings, scheduled for January 26, were ordered postponed by McNutt while President Roosevelt was absent from the country attending the historic conference at Casablanca in West Africa.

● DETROIT CIO COUNCIL ELECTS NEGRO OFFICER

Detroit—The Wayne County council of the CIO named a slate of new officers this week at an election in the Detroit hotel. Hodges Mason, a Negro, became the first member of his race to win the vice presidency.

New officers besides Mason of the Bohn Aluminum company, are C. Pat Quinn, from Dodge Local No. 3, president; and Shelton Tappes, recording secretary of Ford Local No. 600, a member of the board of directors.

The council, representing some 350,000 members, is made up of delegates from all CIO locals in the Detroit area.

With Mason and Tappes in policy making positions in the council, Negroes and other minority groups were believed to be assured of representation in all labor matters.

● TUSKEGEE LISTS FIVE LYNCHINGS

According to Dr. F. D. Patterson, president of Tuskegee Institute, five lynchings were compiled by the Records and Research Department. We quote Mr. Patterson:

I find, according to the information compiled in the department of Records and Research, there were 5 persons lynched in 1942. This is 1 more than the number 4 for the year of 1941, the same as the number 5 for the year 1940, 2 more than the number 3 for the year 1939, and 1 less than the number 6 for the year 1938. One of the persons lynched was dragged through the streets behind an automobile and body burned. Another body was dragged through the streets behind a speeding automobile to the edge of the town and hanged from a cotton gin winch. In one case, the person was taken from the jail and hanged.

There are 15 reports of instances in which officers of the law prevented lynchings. One of the reported instances was in a Western State and 14 of the reported instances were in Southern States. In 13 instances, persons were removed or guards augmented or other precautions taken. In one case, the sheriff dissuaded the mob. A total number of 17 persons, 4 white and 13 Negro men, were thus saved from the hands of mobs.

All persons lynched were Negroes. The offenses were: Attempted criminal assault, 1; suspected attempted rape, 3; received life sentence when jury failed to agree upon the punishment on a murder charge, 1.

The States in which lynchings occurred and the number in each State are as follows: Mississippi 3; Missouri 1; Texas 1.

● OWI ISSUES BOOKLET ON 'NEGROES AND THE WAR'

Washington—The Office of War Information on Sunday begins distribution of 2,000,000 copies of a booklet issued to

record the achievements of Negro Americans in many fields and to recognize officially their important contributions to the fighting of the war.

The 72-page booklet, "Negroes and the War," is done in rotogravure and combines text with 141 photographs. The six-page preface is written by Chandler Owen, well known Chicago publicist. Distribution will be through insurance companies, churches, schools and colleges, labor unions, motion picture theaters, professional groups and other channels.

By word and picture, the booklet tells—

What Negroes are doing in agriculture, industry, and in the armed services.

What Negroes have to gain by an American victory.

What Negroes have to lose if the Axis win.

By word and picture the booklet also outlines the progress made by Negro citizens in recent years, in education, economically, and in the arts and sciences.

"There were 1,643 students in Negro colleges in 1916," the booklet states. "By 1941 the number had grown to 40,000—thus increasing 24 times over in 25 years. There are now approximately 100 universities and colleges devoted exclusively to Negro education."

The booklet devotes picture sections to many subjects—the Negro dress, the church, the farmer, the city dweller, the Government worker. There are sections on the Negro in music and art, in athletics, in labor unions and in industry. Seven pages of photographs are given over to the activities of Negroes in the armed services of the country.

IMPROVED NEW EDITION

LAD OF LIMA

The first edition of this thrilling new life of Blessed Martin de Porres sold out in a month

\$1.75 Each — 3 For \$5.00

The Blessed Martin Guild
141 EAST 65TH STREET
New York City

Reverend Librarian,
Immaculate Conception College
487 Michigan Ave., N. E.
Washington, D. C.

The Interracial Review

"Dr. George Washington Carver, a great American, who was born a slave, but has spent his every year freeing the minds of his countrymen of all that makes for intolerance, misunderstanding, un-Americanism.

"A genius in the laboratory, a father to his people, an inspiration to his fellow-man, he has enriched the life of every American with uncounted inventions and good deeds without enriching himself as well he deserved.

"All who admire staunch faith when clouds are darkest, who commend brilliant achievement cloaked in Christlike humility, who thrill at courage amid the most overwhelming odds, must be inspired by his example and leadership.

"In token of his unique accomplishments and exalted character, this citation is presented by the Catholic Committee of the South, in convention assembled at Birmingham, Alabama, to

"Dr. George Washington Carver on this twenty-second day of April, nineteen hundred and forty-one."

(From the article in this issue "A Catholic Tribute")

INTERRACIAL REVIEW, 20 Vesey Street, New York, N. Y.:

Send me the INTERRACIAL REVIEW for a year. (Check for \$1.00 enclosed) ☐ Bill me. ☐

Send me the following back numbers (10c; 25c for three)

Name (please print)

Address (please print)